law in force at Herod's Temple, are seen as adulterating the purity of the Mosaic code.

If you believe that illness is caused by spirits, a deaf spirit is particularly troublesome because it can not hear you. That is why we have all these tactile goings-on with Jesus spitting and touching a deaf man's tongue and so on (7:31-37). The Greek says, literally, "the bond of his tongue was loosed". It can hear Jesus because he has a mysterious power beyond the scope of ordinary mortals. The story betrays some quite primitive ideas. This is the second time that we have recorded for us the actual Aramaic words. (The previous occasion was the healing of Jairus's daughter.) Clearly, the spectators of Jesus's action are reminded of *Isaiah* 35:5, which prophesies an era of salvation: "The blind will be able to see, and the deaf will hear. The lame will leap and dance, and those who cannot speak will shout for joy. . . . Where jackals used to live, marsh grass and reeds will grow." Perhaps this prophecy also accounts for the "green grass" in the Feeding of the Five Thousand.

In the healing of the blind man of Bethsaida (8:22-26), unless he has written-up events deliberately to give the impression of them being from an eye-witness

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